

3  
THE TRVE  
INQVISITION  
OR  
THE SAD SOVLES  
SEARCH.

Wherein you may reade King *David's*  
Phyicke against the Plague.

First Preached at Newport, May 29. 1632  
at the Visitation in the Isle of *Wight*.

By W. IONES, B. of D. late Prea-  
cher to Arreton in the Isle of *Wight*.  
Thought necessary to be republished, and  
read, and layd to heart, in this dange-  
rous time of the Pestilence.

*In the day of my trouble I sought the Lord, my  
sore ranne and ceased not &c. Psal 77. 2.*

*Let every man prove his owne worke, Gal. 4.*

LONDON

Printed by *William Iones* dwelling in  
Red-crosse-streete., 1636. 3

# THE TRAVE NOVISTION

THE TWO SOUVILS

London

Printed by J. G. Smith, 10, St. Paul's Churchyard, London.

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SEARCH.

LAMENTATIONS, 3. 40.

*Let us search and try our wayes, and  
turne againe to the Lord*



IS Very probable that  
when the Iewes were go-  
ing into captivity, as 'tis  
threatned, *Jerem. 25*. then  
*Jeremie* made this booke  
of *Lamentations*; wherein he first sets  
downe the greatnesse of Gods judge-  
ments.

Secondly, the heinousnesse of their  
sins.

A 2

Thirdly

*The true Inquisition, or*

Thirdly, he exhorts the people to repentance.

Fourthly, hee invites them to lay hold on Gods mercy by faith.

The wordes of my Text : are the summe of the whole booke, which may bee thus rendred in a few more words.

Yee see, my deere Countrymen, how the Lord hath afflicted us; and doubtlesse the cause is our sinnes. It shall therefore be our wisdom to examine our selves narrowly, wherein we have transgressed; and then to returne into the path of Gods Commandements, that he may have mercy vpon us, and remove his judgements from us.

Now behold the judgements of God have long hovered over our land: Wherefore as *Jeremy* then called the rebellious Iewes to search their wayes; so is it seasonable for every Minister of the Gospell among us, to call his  
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that the feirce wrath of God may bee  
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And for my part at this time I am  
called to make a Visitation Sermon:  
yee see the *Visitors* are come to inquire  
of all our wayes. What fitter exhor-  
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wise Prophet? *Let us search and trie  
our wayes; and turne againe to the Lord.*

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note three particulars.

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Secondly the act, which is twofold,  
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No question but *Jeremy* speakes to the  
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For though he was a righteous man,  
yet he knew as *David* saith, *Psal: 143.*  
*2. That in Gods sight, no man living is*  
*justified.* To the whole Congregation  
of *Israel* therefore doth *Jeremy* speake,  
including himselfe when he saith, *Let*  
*us search, &c.*

In like manner at this time, doe I di-  
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of the Isle of *Wight*, not excluding my  
selfe, or any of my brethren of the Mi-  
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Nay more, including you also Right  
Worshipfull that are come to visit vs,  
and all your Officers, from the highest  
to the lowest; yea and all that have a-  
ny hand in this dayes Visitation, as  
Church-wardens, and sidemen, Plaine  
tiffes, Defendants, and winesses, all  
that prove Wills; or take vpon them  
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*The sad Soule search.*

goods: In a word, to you all that heare me this day, as also to my selfe, doe I say in the word of the Lord, *Let us search and try our wayes.* For though perhaps some among us are not such heinous sinners as others; yet we cannot but confesse if we will speake the truth, that *in many things we sinne all*: and therefore have just cause every one to *search and trie our wayes*; wherefore I say againe and againe, Let us all and every one of us, search and try our wayes.

I doe not deny, but it is the part of the Magistrate, and the duty of the Minister, and Church Wardens, and all sworne men, to search and try the wayes of all that are committed to their charge; and woe be unto them if they doe not.

But yet it is laid as a burden vpon every particular person to search himselfe, according to that *1 Cor. 11. 28.*  
*Let a man, id est, every man, examine himselfe*

*The true Inquisition, or  
himselfe, and againe, Let every man prone  
his owne worke, Gal. 6. 4.*

Neither shall wee thinke it strange,  
that every man is called to the strict  
examination of himselfe, if we marke  
the reason.

For first, they to whom the care of  
others is committed, many times are  
carelesse.

Secondly, no man can take notice of  
all anothers wanings; *The heart is de-  
ceitfull above measure, who can search it?*  
*Ier. 17. 9.*

Thirdly, *Every one of us shall give  
account to God of himselfe, Rom. 14. 12.*  
*Every man shall beare his owne burden.*  
*Gal. 6. 5.*

It is true, if the Magistrate, and Mi-  
nister, and other overseers, warne not  
the wicked whom they elpie, but let  
them goe on in sinne, God will require  
their blood at their hands; but yet they  
shall dye in their sinne, and beare their  
owne punishment, *Ezec: 33. 8.* Which  
being

— sw. — c. 16 —  
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being so, every one that is wise will ponder his owne pathes; Every one that hath understanding will search & try his owne wayes.

So ye have the first particular, every man, high or low, rich or poore, learned or unlearned, bond or free, must search and try his owne wayes.

The second particular to be considered is the Act, which is twofold, *search, and try.*

By searching, we must understand a narrow looking into our courses, by taking speciall veiw of them all.

*David* expresse the meaning when he sayes, *Psal. 119. 59. I considered my wayes*, that is, as other translations have it, *I thought on my wayes*, or, I called all my wayes to my remembrance. So then being in my text commanded to search our wayes, tis as if we had beene enjoyned to ponder all our wayes, or to call to our remembrance, as much as wee can, all our by past-thoughts,  
words

*The true Inquisition, or*  
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Moreover when we have searched, or taken speciall notice of all our wayes, wee are commanded in the second place to trie them, that is, weigh them in the ballance of the Sanctuary, and prove them by the touch-stone of Gods word, whether they be good & current, or not.

Behold then thy Duty, whosoever thou art. Thou must often enter into serious examination and consideration of all thy wayes: thou must every day ponder with thy selfe, whether thy conversation bee sutable to Gods will or not.

Concerning this searching and trying in worldly matters, we are for the most part very wise: he that hath a flock of sheepe, will have a shepheard to handle them dayly. He that hath much land, will have a Bayliffe to over see it continually. Yee neede not bid the Marchant try his silver and gold

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goold, and search his other commodities. Who doth not often talke and inquire concerning the estate of his body.

But concerning the estate of our soules, we are too negligent. I may say of our dayes as *Jeremy 8. 6.* *I hearkened & heard, but they spake not a right, no man repented of his wickednes, saying, what have I done? Every one turneth to his course as the horse rusheth into the battell.*

Vnto whom shall I compare the me of this generation? Certainly they are like the people of *Laiish: Iudg. 18. 27.* *The children of Dan came unto Laiish, a quiet people and without mistrust. & smote them with the edge of the sworde, &c.*

Even so, though we heare daily that the Divell like a roaring Lyon goes about seeking whom he may devoure, *1 Pet. 5. 8.* and that our lusts daily warre against our soules, *1 Pet. 2. 11.* and that the whole world lyes in wickednesse, *1 Ioh. 5. 19.* yet we

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Yea more, though it be most apparāt that the Lord hath whet his sword, and prepared instruments of death, as the plague, famine, and the sword, which live in our Country & among our neighbours, devoured many thousands, and ten thousands within these few yeares, yet we are not moved hereby to search and try our wayes: Wee sleepe like a man vpon the topp of a Masse.

Thus much for the second particular, the twofold act, *search and try*.

I come to the third particular, which is the object; or what we must search and try, namely *our wayes*.

And here by this word *wayes*, we must understand our thoughts, words, and works: So they are often termed in the Scripture, *Gen. 6. 12. All flesh had corrupted his way*, that is to say, all mankind had polluted their manners, they were growne dissolut in their thoughts words, and deedes.

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This is a singular point of wisdom; But very many of us faile most grossly therein. We are for the most part like those whom St. *August*: 10. Confess. calls, *Curiosum genus hominum ad Cognoscendum vitam alienam, disidiosum ad Corrigendum suam*: We are curious in searching other mens wayes, negligent in correcting our owne.

I doe not deny but a man may take notice of his neighbours wandrings, and rebuke him too; tis the Lords owne Commandement, *Levit*: 89.17. *Thou shalt freely rebuke thy neighbour, and not suffer sinne upon him.* And verily wee  
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casion to put you in mind, that he that will make a true search, must search all his wayes. and try all his thoughts, word, and deeds. Tis not sufficient to examine some, or many of our wayes: but we must ponder all our wayes. If a Shippe spring three leakes, and onely two be stopped, the third will sinke the Shippe. If a man hath two greivous wounds in his body, and take order to cure onely one, that which is neglected will kill him.

*Quidve exempta iuvat spiritus de pluribus una?* Even so, if we have diverse lusts which fight against our soules, doe mortifie but some of them, tis to no purpose.

God cannot indure these halfe services. Hee that will be a man after Gods owne heart, must with *David*, *Psal: 119. 104.* utterly abhorre all false wayes.

The *Pharises* were very precise in many things; yet Christ calls them  
*hypocrites*

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*hypocrites*, and cryes woe unto them, because they walked not circumspectly in all their wayes.

The truth is, he that unfeinedly bend his minde against any one sinne, hates all sinnes; and he that favours himselfe in any one sinne never so small, never so secret: this man hates no sinne heartily, what shew soever he makes. He may perhaps eschew some sinnes, for some sinister respects, as namely, because they will not sort with his ordinary courses; or are not agreeable to his complexion; or would hinder him more another way; or because hee is taken vp of so many other uncleane spirits, that give him no leasure for these.

Who will contend the covetous Crib, for hating prodigality, and excessse in meate, drinke, and apparell? Who knowes not that he hence reapes no small advantage?

What considerate man will thinke  
B the

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the better of a prodigall spenthrift, be-  
cause he heares him rayle against this  
or that miserable Churle :

*Judas* was angry at the waste of the  
box of precious oyntment, and said it  
might have been sold and given to the  
poore, but twas not because he loved  
the poore, or hated wast, but because  
he carried the bag and was a theefe.

The *Pharises* were very strict in ty-  
thing *Mint*, *Anise* and *Cummin*, but  
if they had done this sincerely, they  
would not have neglected the weigh-  
tier matters of the Law. For he that  
lookes to some of his wayes in obedi-  
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So then let all that heare me this day,  
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world, and know that we have done



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worthily; yet wee must proceed further, and narrowly search & examine all our whole conversation, and all the passages of our life. *1 Sam: 15. 13.* when *Saule* returned from the slaughter of the *Amalekites*, he said unto *Samuell*, *Thou blessed of the Lord, I have performed the commandment of the Lord: And yet yee know, he had spared Agag the King, and the fat cattell, contrary to the commandment.*

In like manner there be very many in these dayes, who thinke themselves good Christians, because they have done and doe many good thinges, and eschew many evill wayes: They heare the word preached, they pray, they come to the Lords Table, they give almes; they are no murderers, adulterers, theeves; Herevpon they cōclude as *Saul* did, they have performed the commandment of the Lord: whereas if they would search and try all their wayes, they would see that they come

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farre short in other points. For though they heare Gods word duly, they hate to bee reformed: though they keepe some part of the Lords day holy, they spend some other part prophanely: though they often call vpon Gods name devoutly, they ofner take his name in vaine most fearefully. though they steale not their neighbors goods, they rob him of his good name: though they will not strike with the sword, their heartes are fraught with murderous and malicious thoughts.

For this cause we must search and try all our wayes; we must suffer no one to escape without due examination.

Moreover, if upon sound tryall of our owne personall wayes, we be able to say truely with *Ezechiah, Isai 38.3.* we have walked before God, *in truth, and with a perfect heart*, and have *done that which is good in his sight*, and as *Dauid* saith *Psalm: 18. 23.* *have kept our selves*

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*selves from our owne iniquitie; yet wee must not here cease searching; we must proceed to search and try all the wayes of those that are committed unto our charge, because we must answere unto God for them.*

*Iob was a man perfect and vpright, and one that feared God and eschewed evil, by Gods owne testimony, Iob: 1. 8: yet Iob thought not this enough, but continued sanctifying his children, and offering sacrifice for them, Iob. 1. 5.*

*Go thou & do likewise. Thou must be as carefull in searching and trying: all the wayes of thy servants and children, &c. as thine owne; wherein because Eli failed, he was fearefully plagued by the Lord, 1 Sam. 4.*

*To conclude this poynt, if thou be a private man, thou must not prie into the wayes of thy neighbours: but concerning those abominations which are openly committed in the Land, thou art bound with them, Ezech: 9. 4. to*

### *The true Inquisition, or*

bewaile the same: But if thou art a Magistrate, thou must search out and reforme all abuses in thy quarter: thou must not *beare the sword in vayne*: For *thou art the Minister of God, a revenger to execute wrath upon him that doth evil,* Rom: 13. 4.

Lastly, though this course of searching and trying our wayes, must be taken principally, when God visiteth us with any plague: or when the Ci-vill, or Ecclesiasticall Magistrate (as now) comes to inquire concerning our wayes; yet ought it to bee daily and continually used, because we are apt to goe astray continually, and to wander every moment. But the most convenient time, for this searching and trying all our wayes, by St. *Chrysostome* and others, is thought to be every evening.

Thus have I shewed unto you a point of singular wisdom, to be put in practise every day by all men, all the dayes of their lives.

Many

## *The true Inquisition, or*

Many therefore of his generation; are not so wise as they would be accounted, because either altogether, or in part, they neglect this dutie of searching and trying their wayes.

Some (let all things goe how they will) passe their dayes in sottish security, and never say to their owne soules so much as, *What have I done*, untill with the rich glotten, they be suddenly plunged into hell.

Others, though they bee earnestly exhorted to search and trie their waies, will by no meanes entertaine any counsell in this kind, but go one resolutely as they have done.

In this ranke stand, first our recusant Papists, who will doe as their Fathers and Grandfathers have done, tell them what ye can.

Secondly, of this number are very many profaine wretches, which seeme to hate instruction, and put off all admonition with a scoffe.

Thirdly,

### *The true Inquisition, or*

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*The true Inquisition, or,*

Thirdly, here also may be ranged much people men and woemen, who having entred into some unlawfull course, wherein they find, either pleasure, as *Herod* in his brother *Philips* wife, *Luke 3.* or profit, as the Crafts-men in making Shrines for the Temple of *Diana*, *Acts 19. 25.* or honour, as *Naaman* in going with his Mr. to his idolatrous house, *2 Kings 5.* cannot indure to heare, that they must search & trie their wayes, because they are resolved whatsoever they heare, not to change their course.

Such are in these dayes our cōmon Stage-players, Game-house-keepers, Minstrells, jesters, typlers, stewes, V-furers, &c.

All these abhorre this searching and tryng of their wayes. They will not indure to have the law fullnesse of their courses called in question.

Others there are which performe this dutie but onely in part, and of these there



### *The sad Soules search.*

their are diverse sorts ; first, are they which doe but talke of it , as *Felix*, *Acts 24.25.* who when *Paul* preachd of Righteousnesse, temperance, and judgement to come, trembled, but said, *Go thy way Paul, and when I have a convenient time, I will send for thee.* but he never sent.

Even so many in these dayes, when they heare a searching Sermon, say here is good Doctrine, tis pittie but it should be followed, but after that time never thinke vpon it againe.

Secondly, some are almost perswaded to search their wayes, as King *Agrippa*, who said to *Paul*, *Acts 26.28.* *Almost thou perswadest me to be a Christian.* But this almost will not serue the turne.

Thirdly, some search and try their wayes, but feinedly as *Abab*, *1 Kings 21.27.* when hee heard *Elias* threatening, rent his clothes and put on sack-cloth and fasted, &c. But as soone as the

### *The true Inquisition, or*

the storme was over, he was the same man: Even so now, when God sends any judgement, publicke or private, there be many that will cast downe their countenance, and speake humbly and mournfully; but when God ceases the plague, their submission is ended.

Fourthly, some seeme to search & try their wayes soundly, but it is onely some of their wayes; others must not be touched. We have an example in *Herod*, Mark 6. 20. *Herod* when he heard *Iohn* did many things at his preaching: But when *Iohn* told him of his Incest with his brothers wife, he could no longer beare, but cast *Iohn* into prison.

Even so now, there are not a few that are perswaded to search and trie many of their wayes, but they will by no meanes examine all: And among these, first, some search onely great and grosse sinnes, as may appeare, because they usually say, I am no whore, nor theife,

### *The sad Soules search.*

theefe, I am no murderer, no adulterer, and yet they abound in lesser sinnes

Secondly, some straine at a gnat, & swallow a *Camell*: they are very precise in searching out some small faults, and yet suffer grand sinnes to reigne without controll.

Thirdly, some are zealous for the first table, they abhor Atheisme, they hate Idols, they will not sware, nor breake the Sabbath: but the little regard the second table: for they oppresse, defraud and wrong their neighbours many wayes without scruple.

Fourthly, some will stand vpon their Iustification, that they deale justly and charitablie with all men; but yet make no bōes of taking Gods name in vaine, or breaking the Sabbath.

Fifthly, some seeme so to looke to their wayes, that they cannot greatly bee taxed for the open breach of the first or second table, as they concerne God and their neighbour: but touching

### *The true Inquisition; or*

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ing

## *The true Inquisition, or*

ing their owne persons, they are very irregular; they walke not soberly, temperately, humbly: but proudly, wantonly, or riotously.

In the fift place, some search and try all their owne wayes, but they are negligent in searching and trying they wayes of those, that are committed to their charge.

In the sixth place, some seeme fully to put this precept in execution; they search and trie all their wayes, and the wayes of their friends and families, and set all in a good course: but on a sudden, vpon some tēptation of wealth pleasure, or honor, they start backe, and with *Demas* embrace this present world.

Thus yee see how many are defective in the due performance of this maine, and most necessary dutie of searching and trying their wayes. What remaines, but that I exhort every one of you, to take speciall notice of the  
fore

## The sad Soules search.

fore of his owne heart; I meane the particular case wherein he hath offended, touching this searching and trying of his wayes, that for the time to come, hee may better performe the same.

I presse this dutie of searching and trying our wayes the rather, because I find that many among the Heathen, have done it very diligently. *Cicero de senectute*, brings in *Cato* saying, *Quid quoque die dixerim, audierim, egerim, comemoro vespere*, that is, What I haue faide, heard, done, every day, I recount at evening. *Seneca lib. 3. de Ira, cap. 36.* sayes *Sextus* was wont every night to call himselfe to reckōing, saying, *Quod hodie malum tuum sanasti, id est*, what euill of thine hast thou cured this day? Againe, *Seneca* saith of himselfe, that hee was wont without faile, every night to examine himselfe upon his bed, concerning the foregoing day. I might cite many more, but others have done

### The true Inquisition, or

done it; and these are enough to cry shame upon us Christians, if we will not practise such an excellent duty; which hath so many Cōmandements, promises, and threatnings in the Scripture.

Besides, there is no course in the world which is more availeable either to bring vs into Gods favour, or to keepe vs from wandring, than this daily searching and tryng of our wayes.

For the first, one sayes very well, *Illam animam diligit Deus qua se sine cessatione considerat, et sine simulatione iudicat*, God loves that soule, which without ceasing searches it selfe, and without guile judges it selfe: and if we would thus judge our selves, wee should not be judged of the Lord, 1 Cor: 11. 31.

Secondly, ther's no better meanes to keepe us from wandring, than this daily searching and tryng our wayes. If  
we



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we would stand upon our watch, and daily examine all our thoughts, words and deeds, only concerning these two questions, whence they come, and whither they tend; 'tis impossible we should fall into sinne, at least lye in sinne as we commonly doe.

For want of this searching and trying their wayes, it is, that all the posteritie of *Adam* fall so foully.

Nay, if *Eve* had tried the words of the Serpent; or *Adam* considered the gift of his wife; neither the one, nor the other had eaten the forbidden fruite.

If *Cain* had but said to his soule, when he went about to kill *Abel*, what art thou about to doe? he would never have done it.

If *David* had tryed his strange lusts, when he first saw *Vriahs* wite, hee would have made a covenant with his eyes as *Iob* did.

All the fearefull falls of the children

### *The true Inquisition, or*

ten of God when they were negligent, are so many testimonies, that without this daily searching and trying our wayes, we cannot be safe, and no marvell. For no sinne appears at the first in his owne proper hue, but masked, and in the likenesse of some vertue. If therefore we neglect this point of wisdom: I meane, if we doe not daily search our wayes, we must needes entertaine some vice in stead of vertue.

For neglect of this searching and trying, it comes to passe that in these dayes, there be so many drunkards, fornicators, swearers, &c. The drunkard saith to his mates, Come sirs, shall we goe play the good fellowes? he will not say for shame, shall we goe and be drunke? then few but would seeme to abhorre the motion.

The Fornicator, that he may compass his desire, comes to a maide, and promises her present marriage. How many have beene thus deluded? and yet few will take heed. The

## *The sad Soule search.*

The swarer alleages for himselfe,  
that either he is constrained to sware,  
or that hee swares nothing but the  
truth.

In like manner, all other finnes  
comes stealing vpon us under vertuous  
names. Pride in apparell and building,  
will be stiled neatnesse; covetousnes,  
thrif, riotous behaviour & filthy talke,  
merriment; malice a good stomach;  
revenge, courage, prodigalitie, a kinde  
heart, &c.

If therefore we be not carefull to  
search and try all our wayes, yee see  
how easily we may be deceived.

On the other side, if we daily and  
truely search and try every course that  
is propounded to us, before we adven-  
tue vpon it, we shall be preserved frō  
many finnes, as wee may see by the  
example of *Ioseph*, *Gen: 39.7.* *Iosephs*  
Masters wife, an honorable woman,  
cast her eyes vpon *Ioseph*, and she said,  
lie with me. *Ioseph* trying and exami-  
ning

*The true Inquisition, or  
ning the motion, answers v. 9. how can  
I doe this great wickednesse, and sinne a-  
gainst God.*

In like manner, if we would try and  
examine all motions which are made  
to vs, we should bee innocent from  
great offences.

But perhaps some will say un'o me  
as *David* doth, *Psal: 19. 12. Who can  
understand his errors?* If we cannot un-  
derstand them, how shall we search &  
try them?

I answere, when I say that every  
man must search and trie all his wayes,  
I doe not imagine that every one can  
presently understand all his errors;  
Satan by his subtilty will so blinde us,  
the world by evill customes, will so  
lway us, the flesh by her sweete allure-  
ments will so be witch us, that though  
we be never so circumspect in search-  
ing, some small faults will escape a  
long time.

Eu. if we heartly pray for the par-  
don

### *The sad Soales search.*

don of all our secret faults, and continue daily to use all wholesome meanes to find them out, God will accept our honest endeavour.

But yee will say further, what meāes must wee vse in searching and trying our wayes?

*Ans.* The Philosophers make reason, the touchstone of all our actions. To reason also some of the Fathers, seeme to ascribe too much. But the truth is, humane reason is so corrupt since the fall of *Adam*, hat it is not fit to be cheife in this buyresse.

But thanks bee to God we have *βεβαιό πρὸν λόγον*, a more sure word, as it called 2 Pet. 1. 19. to this if we take heed we doe well.

This word was given by inspiration, 2 Pet. 1. 21. This word is pure, enlightning the eyes, Psal. 19. 8. Tis a light unto our pathes, Psal. 119. 105. Tis able to make us wise unto salvation, 2. Tim. 3. Tis profitable for Doctrine, for reprove,

*The true Inquisition, or  
for reproofe, for correction, for instructi-  
on in righteousnesse, , v. 16. In a word,  
The word of God is quick, and powerfull,  
and sharper than any two edged sword. pier-  
cing even to the deviding a sunder of the  
soule and spirit, and is a discerner of the  
thoughts and intents of the heart, Heb : 4.  
12. Lastly we shall be judged by the  
word, at the day of judgement, John  
12. 48. Rom: 2. 16. All which conside-  
red, tis most plaine, that the word of  
God is the best light & rule, to search  
and try all our actions.*

And now if all we, which are here  
gathered together, should examine our  
wayes by this word of God, certaine-  
ly many of them would be found ve-  
ry crooked.

It is not possible for me in this short  
space allotted for this exercise, to touch  
all our wayes : I will therefore medle  
onely with those, which are most  
properly inquirable at this Visitation  
Court.

And

## *The sad Soules search.*

And because the messenger of God, must be as God himselfe, no respecter of persons, I will begin with the cheife and mine owne Coate, and tell them wherein their wayes are thought, not to be agreeable to Gods word.

And because *Right Worshipfull*, you and your Officers, come to inquire what fame there goes of us, I thinke it very requisite, to informe you first, what fame goes of your selves, that yee may take an occasion, to search & trie your owne wayes, before ye meddle with others.

This then is the common fame of the Country, that, whether it bee through the fault of the cheife Magistrate, and his Officiall, Commissary, or Surrogates, or Register, or Sumners, offenders are not ordinarily censured, according to the nature of their offence. And that the great and rich, get through your Ecclesiasticall nets, as easily as hornets through the Spiders

*The true Inquisition, or.*

ders webbe. But that the poorer sort stand Excommunicated a long time, though they be never so penitent, onely because they have no money to pay.

Moreover, that in your Visitation Courts, most of you are more greedie of gaine, than sollicitous for Reformation, which is the maine end of these Assemblies.

Lastly, that in your Consistorie, you and the Proctors, prolong trifling causes, for the multiplying of fees: & that factious plaintiffes, which wage Law, for the vexation of their neighbours, find too favorable entertainment.

Now for my part, I doe not accuse any man, but if these reports be true, then I must needs admonish you in the word of the Lord, *James 4: 8.* that *yee cleanse your hands, and purifie your hearts, and be afflicted, and mourne and weepe.* And I pray you remember as  
Saint



## The sad Soules search.

Saint Paul saith, Rom. 13. 4. that you beare not the sword in wayne. Remember also what the rock and God of Israel said to David, 1 Sam. 23. 3. He that ruleth over men must needs be just, ruling in the feare of God.

Wherefore, as good Jehoshaphat said to his Iudges, 2 Chron: 19. 6. Take heed what yee doe: for yee Iudge not for man, but for the Lord who is with you in iudgement; wherefore now let the feare of God be upon you, take heed and doe it. For there is no iniquity with the Lord our God, nor respect of persons, nor taking of Gifts.

Gifts, as God saith, Deut. 16. 19. blinde the eyes of the wise;

Lastly to all the Officers of this Court, I say in the name of the Lord, as Iohn Baptist said to the publicans, Luke 3. 13. Exact no more then is appointed you, remembring that extortion is a damnable sinne. And what shall it profit a man to winne the whole world, and to loose his owne soule? saith Christ, Mat. 16. 62.

In

## The true Inquisition, or,

In the second place, touching us Ministers, there be many complaints; that we doe not according to the word of the Lord, take heed to our selves, and the flockes, over which the holy Ghost hath made us overseers.

Some of us are careless touching our owne lives; we are not examples to our people, as the Spirit commands; *1 Tim. 4. 12. in word, in conversation, in charity, in spirit, in faith, in purity.* Yea tis verified of some of us which was spoken, *Hos: 4. 9. There shall be like people, like Priest.*

Againe, though the Spirit charge us all, *2 Tim: 4. before God and the Lord Iesus, to preach the word, and be instant in season, out of season, to reprove, rebuke exhort:* Yet diverse of us, are more carefull in feeding our selves, than in feeding our flockes.

But above all, we are said to be generally defective, in that most necessary part of our Office, Catechising, where-

## *The sad Soules searck.*

whereunto we have of late yeares ben  
so oft: n exhorted, both by our *Kings*  
and *Bishop*. I know what most doth  
alledge, that parents and Masters, wil  
not cause their children and servants  
to come to be Catechised; but I know  
withall, that if we had been as zealous  
in the Lords cause, as we are for the  
most part for our owne commodities,  
wee might have done a gerat deale  
more good this way thā we have done.

Wherefore my deere brethren, I be-  
seech you all in the name of the Lord  
Iesus, who hath comitted his Lambes,  
as well as sheepe to our care, let us all  
with one heart, and with all our might,  
set vpon this most laudable and pro-  
fitable exercise of Catechizing; with-  
out which, we shall doe litle good by  
our preaching.

The Third sort of people, that are  
agents in this Visitation Court, are the  
Church-wardens and Side-men, who  
are bound by oath to present unto the  
Iudge

**The true Inquisition, or  
Iudge all offenders.**

But except there be some notorious crime which they thinke cannot ly hid, they use to present *omnia bene*, and herein they thinke they deale very wisely.

For as I have heard some of them say, we shall bring fees to the Cour, and nothing shall be the better.

But I pray you consider in the meane time ye forswear your selves, and incurre the very wrath of God. For God will not take it for an excuse that you say, though wee should present, the Iudge will not Reforme. The Iudge shall beare his owne burden; and what a fearefull thing it is for you to fall into the hands of the living God, by this abominable sinne of perjury.

Wherefore what conceit so ever ye have had heretofore, touching these Visitation Courts. Now I admonish you in the name of him, who shall iudge both quick and dead, present all offenders against the Canons without

### *The sad Soules search.*

care or favour : ye are ordained as the eyes and watchmen of the ludge in every Parish. And if yee were carefull according to your Oath , wherewith you binde your soules every Visitation, to present drunkard, swearer, rayler, scolds, slanderers, ribauds, sowers of discords, Fornicators, Adulterers, Sabbath breakers, &c. Doubtlesse iniquitie would not abound in every Parish as it doth.

Lastly, I may say to the whole Cōgregation, and to every sort & degree, from the highest to the lowest, that if we would search and trie our wayes, by the truth of Gods word, they will appeare very irregular : yea more, those things wherein wee walke most suitable to Gods will , tis to be feared, we doe them onely superficially, and for forme and fashions, rather than for conscience and obedience to God, and his word. We which are Gods Ministers, for the most part preach for  
forme,

*The true Inquisition, or*

forme, and yee which professe your selves to bee Gods people, heare for forme. For when the Sermon is ended, we all depart, and thinke vpon it no more, as if we had fully done our duty in speaking, and yee in hearing, and there were no more required at our hands.

This is the cause why, though there be so much Preaching in the Land daily, yet there is very small progresse in piety.

Which being so, what remaines, but that I admonish you all and my selfe also, in the words of the second part of my Text, to turne againe vnto the Lord.

This is the onely course for all that have gone astray, as you may see, *Iaer* 2: 12. 13. there the Lord exhorts the sinnetull Iewes, and all that have sinned as they did, saying, *Turne yett even to me with all your heart, & with fasting, and with weepin, and with mourning, and*

## *The sad Soules search.*

rent your hearts & not your garments, and  
turne to the Lord your God, : for hee is  
gracious, and mercifull, slow to anger, and  
of great kindnesse, & repenteth him of the  
evill. That is, if we weepe and rent our  
hearts for all our wandrings, and turne  
from all our by-pathes to serve the  
Lord, in sobrietie, righteousnesse, and  
godlinesse, God will remove from vs,  
all the plagues and judgements, which  
he hath sent or threatened. But if wee  
goe one in our evill wayes, then the  
Lord will power downe his vialls of  
indignation vpon us: God will wound  
the hairy scalp of such as go on still in their  
trespasses, Psal: 68, 21. Wherefore I say  
again for a conclusion, let us thorough-  
ly search and try all our wayes, and  
whiles it is called to day begin to turne  
to the Lord our God, with all our  
hearts, & with fasting, and with weep-  
ing, and with mourning: Oh let us  
rent and reare our soules, with godly  
sorrow, for all our transgressions of  
Gods

## *The true Inquisition, or*

Gods Ordinances, and especially at this time, for our formall and perfunctory usage of these Visitation Courts, which are ordained meereley, for the Reformation of the faults of the Country; so shall not iniquitie be our destruction: for the Lord desires not the death of a sinner, but rather that hee should repent and live.

This repentance unto life he gives us, who gave himselfe for us, even Iesus Christ our Righteousnesse. To whom with the Father and the holy Ghost, be honor and power everlasting, *Amen.*

*FINIS.*

*Psal. 91.*

**R**Everend M. Beza, with Henric Molcrus, *supposeth, that horrible pestilence mentioned in 2 Sam. 24 was the occasion of this Psalme, M. Beza desires Divines, not to dispute whether the pestilence be contagious or no: but rather to beate into the minds of men, the doctrine which is so necessarie and comfortable to the godly, set forth in this Psalme, which M. Beza found in his meditations, when he with his familie was smitren with the pestilence.*



*Mr. Beza Paraphrase, upon the XC I.  
Psalm, wherein he found great comfort  
by it, when he was smitten with the pe-  
stilence, so all his family fouretimes.*

**G**o to ye mortall men, and imagine somany  
sinnes, as ye lust: there is one onely sate and  
quiet refuge, even the shadowe of the Almighty  
God, unto all them that runne unto the hid  
covert of him that is most high.

2 Wherefore for my part, the Lord onely shall  
be my refuge and fortress: hee is my God, in  
whom I have settled all my hope.

3 And whosoever thou be that shall follow my  
exampl, be thou assured that God will deliver  
thee from the net of the fowler, even from the  
perilous pestilence, how infectious and dangerous  
so ever.

4 For he will defend thee, covering thee with  
his feathers, and receiving thee under his wings:  
neither is there any buckler so strong, or shield  
so sure; as the promises of God, who neither will  
nor can breake the promise that he hath once  
made unto the beleevers. which were, to be a  
liar.

5 Wherefore, neither the terrors of the night,  
nor the darts shing in the day time shall strike  
thee.

6 Even the pestilence spreading in the darknes,  
and the deadly plague that maketh such slaugh-  
ter in the day.

7 And though a thousand fall on the one side,  
and ten thousand on the other: yet the evill shall  
not come unto thee.

## Beza his Paraphrasis.

8 Nay, God will haue thee to remaine alive, that thou maist behold the punishment wherewith he auengeth the sinnes of the wicked.

9 Even because thou hast set all thy strength in the Lord by mine example, and hast fled vnto that tower of God, which is set in the most high and sure place.

10 For so will it come to passe, that no evill shall touch thee, and thou shalt be preserved safe and sure, without the shot of darts in his Tabernacle.

11 For the blessed spirits have received a commandement from the Lord to defend thee & preserve thee, so that thou keep the way appointed to thee.

12 Wherefore, rather then thou shalt be hurt against any stone, they themselves shall take thee up in their hands and beare thee.

13 So that, if there be any neede, thou shalt walke harmelesse, even vpon the Lyons and the Aspes, and thou shalt tread vpon the yong Lions and dragons without danger.

14 For God himselfe shall say, Seeing that he doth love me so fervently, I will deliver him, and because he acknowledgeth me, I will exalt him.

15 He calleth vpon me, therefore wil I beare him: and as though I were a companion & partaker of his miseries, I wil deliver him, and bring him also to honour.

16 I wil likewise prolong his life to the full, much lesse shall he dye with others: and in the end I will make him partaker of my true and everlasting felicitie.